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In This Issue: Should Suspension for N P D be Mandatory?

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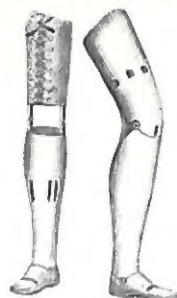
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A LETTER SENT TO ALL GRAND MASTERS
THE MOST WORSHIPFUL GRAND LODGE OF MASSACHUSETTS

Boston, January 2, 1942

My dear Grand Master:

During the past few months certain so-called "news stories" have appeared from time to time in the Scottish Rite News Bureau issued by the authority of the Supreme Council 33° of the Southern Jurisdiction stressing what the writer or writers presume to call the "Massachusetts Plan" of Masonic welfare work for the armed forces of the United States. These stories have been accepted and printed in other periodicals in the belief that they were authorized or were at least authentic.

None of these articles has been authorized. In some respects they are inaccurate; in most respects they are misleading. Especially by the omission of certain material facts they have, I know from correspondence with others, created a wholly erroneous impression of our military service activities in Massachusetts.

First, to the extent that these articles indicate that Massachusetts is not supporting the Masonic Service Association welfare work for the armed forces, they misinform. Massachusetts is and expects to continue to be a loyal member of the Association. As its Grand Master, and with full knowledge of our own plans, I personally voted for the program of the Masonic Service Association which was adopted by an overwhelming majority at the Annual Meeting in February, 1941. With the full and enthusiastic approval of the Grand Lodge, Massachusetts has voted and sent to the Masonic Service Association \$5000 in support of its service program. We will contribute more.

Second, the statement that "Massachusetts Masons called into service are referred to the Masonic Body closest to the camp where they are stationed, thus establishing an immediate Masonic contact" (News Release, October 27, 1941) is true with respect to camps outside our borders. But if the inference to be drawn is that we always refer such Brethren to the local Lodge or even to the Grand Lodge, to the exclusion of the Masonic Service Association facilities, it is not true. Where the Masonic Service Association has a Masonic Centre we have and shall continue to make use of its services, knowing that they have had the prior approval of the local Grand Lodge.

Third, within our borders we are now making use of our own Service Department which has been successfully operating along similar lines for over fifteen years. Thus far, because our Department is so closely integrated, we have with additional personnel been able to carry on. If the burden becomes too great we shall call upon the Masonic Service Association for its services. Especially do I want to stress the fact that our local program is in cooperation with, and not in opposition to, the Masonic Service Association plan.

In conclusion, if it can be said that there is a "Massachusetts Plan" and if, as some of the articles indicate, it should be adopted by other Jurisdictions, may I point out that our plan presupposes a 100 per cent support of the national program of the Masonic Service Association. It also requires the existence of an experienced Service Department within its own borders, and adequate funds to finance the increased needs with reliance upon the Masonic Service Association to take up the slack.

Finally, I wish to emphasize that I am writing this letter solely for the purpose of correcting the wholly unwarranted conclusions which might reasonably be drawn from the articles to which I have referred. Each Jurisdiction must make its own decision, but I will not let any one, if I can prevent it, sell you the "Massachusetts Plan" under false pretenses.

Cordially and fraternally,

(Signed) ALBERT A. SCHAEFER, Grand Master.



NEW ENGLAND
Masonic Craftsman
ALFRED HAMPDEN MOORHOUSE, Editor
MEMBER MASONIC PRESS ASSOCIATION
27 Beach Street, Boston, Mass. Telephone HANcock 6451

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STAND At no time since it has been apparent that our way of life in America was threatened has this journal advocated anything but the utmost measures to protect it.

Freemasons were the men who largely formulated and wrote the Declaration of Independence. The first president was a Mason and Master of his lodge. Members of the Craft have been instrumental and influential in establishing the enlightened institutions of this country. Now, over two million men who comprise it are of the backbone of the State. Hence only the blind will fail to see the value of the Craft to the American way of life and the need for its preservation for the threat to it from alien interests.

We have stood for Americanism pure and simple in the confident belief that it is the *best* way yet found. True there are flaws in it, but these are due to inherent human weaknesses. The remedy can be found for our imperfections in the enlightenment of the public by education and the inculcation of those priceless ideals for which the Masonic fraternity stands. To that end until a better way is found THE CRAFTSMAN will pursue its chosen path.

WORK Excessive modesty should not prevent men from taking their place in the work of the Craft. Too often because of an innate disinclination to intrude their opinions members acquire an inferiority Craft complex. As a result real work which should be the work of all is left to a few officers with consequent limitation of performance. In any enterprise the concentrated effort of all constitutes best assurance of success.

In unity is strength and the closer the unity the greater the strength.

There is also the matter of the impact of authority to be considered. By Masonic constitutions Masters and Grand Masters are delegated with almost autocratic power and their rulings control. But this does not necessarily mean that these men are unwilling to accept advice, or will not be guided by the help of their fellows. It is a matter of pride and an undoubted fact that Masons "meet upon the level—and part upon the square." Disharmonious discussion is barred from the Lodge yet there is a plenitude of opportunity for discussion, and a hint or suggestion by one who may not hold office may conceivably be of great usefulness.

Each man has his part to play and it is not the part of passive spectator. He has the privilege, the right, to an opinion on any matter coming before the Lodge. Modesty need not prevent his exercising that right.

Within the Lodge flowery eloquence counts for less than sound constructive suggestion. Matters of moment are the concern of all; only praise is due to that man who gives his best in the general welfare.

BE STEADFAST Thoughts of men during these momentous days are concerned not merely with their own small affairs but with the larger sphere encompassed by the laws of the State under which they live.

In the United States of America we have a government originally set up to secure the rights of humans to liberty of conscience and action, all predicated upon a sane concept of control of those alien elements which militate against right and justice, and a recognition of the basic concept of a Divinity controlling the universe and the acts of every individual in it.

Animal instinct influences man to a certain degree. Satisfying of desire, uncontrolled, inevitably leads to crime and chaos. Orderly processes of sane government, self-imposed, restrain passion, and make the world livable. Desire to maintain our elemental principles of government under the so-called democratic formula have in the main proved to be the best obtainable. There are, of course, weaknesses in any human system, and our present form of administration is no exception. Wherever men of venal mind allow primitive instinct to control their acts a threat to harmony exists and the structure is weakened. Too often this has been the case when people became careless in the selection and election of their representatives. The amount of crookedness and venality by men in public office is not flattering to our intelligence. In time of crisis, however, there is a strange flocking to the flag. Yet patriotism has been called "the last resort of a scoundrel", so now under threatening clouds it is wise to look at national matters clear eyed, so that no thought or act shall mar the beauty of the American ideal, which is the securing and maintenance of the greatest good to the greatest number.

Anything less in unworthy—even criminal. Freemasons can by their acts set an example worthy of the founding fathers, thus serving to continue and improve a form of government which so far has been fairly successful.

AFTER When the present holocaust has passed there will be left a mass of ruined social and economic plans—plans built upon the false premise that man's acts can be made perfect without the guidance of spiritual power. Indeed some of the most significant wreckage will be that which, admirably conceived, in good faith continued, have failed of their purpose by apostasy of the disciples of spiritual power.

A new code of ethics will assuredly have to be found if nations are to live in harmony one with another. All the old arguments based on superior race and materialistic philosophy must be replaced by the older axiom

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Alfred Hampden Moorhouse, Editor and Publisher.

that in the strength of *all* lies the greater universal good. With infinite patience this doctrine must be applied assiduously, for it is not practicable by any other process to weave any uniform design of happiness. Unharmonious weaving makes the finished product imperfect. If perfection is to be attained a reconciliation of all the sundry webs in kind and creed and color must be woven into the warp and woof of the human fabric.

So much of error and imperfection has always existed in men's minds it was inevitable that failure should mark their efforts now and then. Only in a continuing search for complete harmony can society regenerate itself and perform its proper function in a design which tolerates no false elements and rejects all sham or hypocrisy.

Truth is the desideratum. Harsh in its judgments when opposed perhaps; kindly in its understanding. Recognition of this fact spells surcease from strife and unhappiness. Truth's dictates cannot be ignored with impunity. This we are now painfully finding out.

So when plans are made, recognition must be given to a new set of ideas. Ideas based upon elemental factors. Factors fundamental to the broad concept of universal harmony—brotherhood in short—wherein the weak are helped by the strong, where injustice of all kinds is swept away, where the rule of reason obtains and responsibility is recognized for the welfare of all, rather than a creed of selfish acquisitiveness permitting the absorption of the good things of life by the few—and much of it heretofore by no conscious act of their own.

Socialism is a word which has been bandied about for centuries. Perhaps it is the wrong word. Social justice would be a better one. In any event a great levelling-off process must inevitably take place after we have done with present travail. In its attainment Freemasonry, to justify itself, has an important part to play.

TIED HANDS Many Masonic officers find that in the performance of their duties they are tied to a program of ritual sometimes difficult to see over to the real essence of Craftsmanship, which is the fostering and furthering of brotherhood. Absorption in routine and attention to administrative detail monopolizes available time to the point where larger issues are obscured. Precedent decrees this and that, so that he is controlled by it; laudable effort in the service of his fellows is restricted; he is in a sea of doubt. Moreover should he take an unusual step outside the prescribed formula he may find himself subject to censure by hair-splitting authorities whose ideas are those of earlier times when present day problems did not exist and an easy routine could be safely followed. Thus the proprieties control and hands are tied. He is frustrated.

In all ancient organizations such as Freemasonry there is bound to be a growth of red tape which has a tendency to strangle and while this growth under normal conditions may be admirable, well-meant, designed to effect smooth-running of the Craft it is not always fit to cope with great emergencies.

Right now most competent leaders will agree that an unparalleled situation confronts Freemasonry, one

calling for radical and drastic action, the revolutionary nature of which tends to frighten and confuse. Whatever may be the will to remedy defects no one seems to know the direction in which to start.

As an eleemosynary institution Freemasonry is admirably conceived. No sensible man will criticize its motives. But organizations are judged by their performance and within the Craft lies an inherent weakness of many men giving to it little but lip service, trusting to someone else—the ubiquitous "they"—to attend to things.

Until each and every Mason can be made to realize that *he* is an *essential* part of the Craft, that *his* acts make Freemasonry what it is it will have to be admitted that we have failed in fulfilling the solemn promises given at the Holy Altar.

How may the desired objective be secured? Surely not merely by ritual alone, for no matter how meticulously rendered, if it does not impress the mind of the initiate it is just another ceremony. The whole purpose of Freemasonry is the spreading of the cement of brotherly love in the erection of a spiritual temple—perfect in form, eternal.

When an enemy confronts us, that enemy must be destroyed. True faith functions under any and all circumstances. The heroic results from emergency only. Complacent negation ill-fits the Craft. Constructive action is impossible with tied hands.

CONNAUGHT The Duke of Connaught, 91, last surviving son of Queen Victoria, died Friday, January 16 at Bagshot Park, Surrey, England, after an illness of several months.

Born May 1, 1850, and given the first name of Arthur in honor of the Duke of Wellington, who had the same natal day, the Duke of Connaught's career spanned four generations of British royalty. He lived to see his elder brother become Edward VII, his nephew rule as George V and his great-nephews reign as Edward VIII and George VI.

He was for many years Grand Master of the Grand Lodge of England maintaining until the last a keen interest in the welfare of the Craft. To many of an older generation his passing will mean the severing of a link to an age when chivalry and courtesy and kindness and brotherly love ruled between men.

OBIT Cyrus Field Willard, student, scholar, industrialist, and Masonic writer, died at San Diego, California, Saturday, January 17, aged 83.

During the past ten years articles from his pen have appeared in THE CRAFTSMAN, which he held in high esteem. He was a prolific writer on a variety of topics, was skilled in languages, interpreting much from the French for instance which might otherwise have been lost to the fraternity.

The loss of both of his legs some years ago did not deter his mental functioning for he maintained his work until the last. He was raised in Columbian Lodge, Boston, over fifty years ago, and at his death was president of the Philaethes Society, which organization he was largely instrumental in founding.

A Monthly Symposium

"Should Suspension for NPD be Mandatory After a Specified Period?"

The Editors;

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

SHOULD BE STRICTLY ENFORCED

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

"SHOULD Suspension for NPD be Mandatory After a Specified Time?" Our question brings to the fore a problem that has been threshed out time and again through many years. The realists and sentimentalists have both had their innings.



The trouble with many of us is, apparently, that we talk almost exclusively of the beauties of brotherly love, which is certainly the basis of the Masonic relationship. But we are apt to forget that a Masonic Lodge, partaking the things of earth, has also a business side, and this must be considered if the Lodge is to continue its existence.

"Money makes the mare go" and

this holds true even though the hearts of the membership be overflowing with the milk of human kindness. There is no other source of revenue for the Lodge than the dues received from its members, to be paid in such amounts and at such times as are prescribed by the provisions of the by-laws. It follows, therefore, that the one who fails to pay, is unmindful of duty. He seeks a desired and desirable good at the expense of others.

A failure to pay dues, if owing to actual lack of means, creates a situation that comes within the classification of relief, and is amply provided for. No worthy brother faces suspension if his failure to pay within the time limit is based upon lack of funds. Nor is there any real humiliation attached to a frank acknowledgement of the unfortunate situation. Such matter is not advertised nor made subject of gossip. Tact and good judgment on part of the officers, and an honest statement on part of the brother to whom fortune has been unkind, will bridge all difficulties, and the brother so affected can meet with his fellows with his head up. The fellow who can pay, and fails to do so after being notified, is deserving of no consideration. He is properly subject to suspension, and the penalty should be enforced without any qualms of conscience on part of the brethren.

The Lodge gets along best that makes the payment of dues "mandatory" after a reasonable time allowed for absence or forgetfulness, exacting the amount from every member able to pay. Thus the Lodge assures its solvency, every member maintains his self-respect, and harmony is not impaired by ugly suspicions. Many of us have known of Lodges brought close to ruin by

allowing such matters to go on, because of indifferent secretaries or a mistaken leniency on part of the Masters. For years such condition had existed, until the treasury could no longer meet the bills presented. Then in a flurry of house-cleaning the delinquents were presented with duns for considerable amounts, whereupon they have howled to high heaven because of un-Masonic treatment. Or in a huff they have allowed suspension to take effect, and were lost to the fraternity—with the dues still unpaid. This is not a condition likely to benefit the Lodge. Confidence among Masons, as with other well-principled men, rests on fulfillment of obligations.

SUSPENSION

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

THE word "mandate" seems to us unpleasantly reminiscent of those school day dictates when the teacher controlled our small world. It also implies a threat of "or else". So in any status based upon it complete liberty of action appears unnaturally circumscribed.



Money to pay current expenses is essential to the functioning of every organization—including Masonry. Men embraced within its membership knew when they affiliated what their financial obligations were to be. Their dues keep the wheels turning. But inevitably there are cases when a man's financial status will change to a point

where he can no longer afford to pay even the small amount of the annual dues "without injury to himself or family." Could he have foreseen the future and a possible inability to maintain his financial standing in the Lodge he might not have joined up, but having done so his natural and honorable impulse would seem to be to demit while still solvent. Frequently, however, without this knowledge and with the honorable intention to pay up "some day" he allows the debt to accumulate, and quite naturally dislikes to admit his inability, perhaps from a feeling of pride. The lodge meantime acquires a number of these "slow pays" or "bad debts" and is concerned about them.

It is manifestly unbusinesslike for the Lodge to carry bad debts indefinitely. Something has to be done. Here is where the tact of the secretary comes, or should come, into play. Every decent effort should be made to collect the dues owing to the Lodge. Failing results, when

individual indifference or insolvency is involved, it is only charitable to release the delinquent—mandatorily if need be.

Much grief has been caused by the NPD mandate—yet what other course is open. It may be argued that the delinquent never attends meetings, that his interest is purely academic anyway, and that he is not an asset to the Lodge. Mere numbers do not constitute the true power in Freemasonry. Better far to enforce strictly but tactfully a system which relieves a distressing situation to both member and Lodge than to allow things to drift along under false premise.

The mandatory system of suspension is the right one in nine cases out of ten. It should be maintained and enforced, but only after reasonable and charitable consideration of all the surrounding circumstances—to prevent bitterness and rancor.

It is generally considered that "a thing worth having is worth paying for"; and that "the things we get free we value lightly." Freemasonry offers so much, is such a sound investment and pays such splendid returns in the upbuilding of character and the opportunity to do good that few men will willingly, having tasted of its fruits, drop it. The indifferent individual, the drone, should be dropped for the good of the Craft, if need be by mandate.

TWO SIDES TO THE QUESTION

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

THERE is much to be said both for and against mandatory suspension for non-payment of dues. Plenty of rational and reasonable arguments may be advanced pro and con. It remains then to arrive at



a conclusion that in its application will be of greatest benefit to the fraternity, without being unjust to the individual. This is not an easy matter to determine, for the argument that appears to be of greatest magnitude to one will seem negligible to another. There is no denying that it is unwise to permit the accumulation of unpaid dues to continue over a long period of years, yet such a state of affairs

has been frequently uncovered.

Perhaps the most conclusive argument against mandatory discipline of delinquents is the exceedingly small proportion of those who have been suspended who seek reinstatement. To this may come the retort that most

of those who fail to fulfill their obligations to lodge, knowing that under a mandatory law they will be excluded, have no intention of clearing their accounts, and that it is simply postponing the day when it will become imperative to sever their connection with the institution. It must be remembered that such leniency is expensive to the lodge.

It is manifestly unfair and unjust to those who are prompt in their payment of the modest dues required by lodges, to permit others who are able to follow the same course, but fail to do so, to retain the privileges of the fraternity. There is much variance of opinion as to how far leniency should be exercised, ranging all the way from the extremes of those who are averse to suspending members under any conditions, and those who coldly maintain that those who can and do not pay are unworthy and those who cannot meet the obligation are endeavoring to indulge in a luxury they cannot afford, and that both should be dealt with accordingly. Fortunately there is a middle ground that evidences more fraternal consideration and which is generally followed.

Then there is the accusation that the imposition of a mandatory suspension regulation by Grand Lodge is just another case of taking from the constituent lodges the right of self government and individuality of determination. While this is theoretically true, it does not compel the lodge to suspend delinquent members, as there is nothing to prevent the lodge from remitting dues and thus retain members. If the mandatory regulation were so rigid as to forbid the remission of dues it would be another matter, but we know of no jurisdictions in which such a course is followed.

It has been suggested that mandatory suspension after a year or two of delinquency is really a kindness to the member who is temporarily embarrassed, in that it prevents the accumulation of indebtedness to a point where there is little possibility of liquidation. It also will keep accounts clear and up to date, a condition that surely is desirable from all angles.

Fundamentally it should lie within the province of each constituent lodge to use its discretion in respect to suspensions, after careful investigation of the factors involved in each instance. This right of determination is not entirely destroyed by a mandatory exclusion regulation, as dues may be remitted and the delinquent member retained. However, in many cases, particularly in larger centers of population, close contact and intimate knowledge of conditions are difficult to maintain.

So we must conclude as we started, that there are definitely two sides to the question and every one may form his own conclusion.



Highlights of Templar History

(Prepared by the Committee on Templar History of the Grand Encampment of Knights Templar of the U. S. A.)

FOREWORD

In 1937 the Grand Encampment of Knights Templar of the U. S. A. upon the recommendation of Grand Master Andrew D. Agnew, appointed a Committee on Templar History. The function of this committee was to prepare an adequate history of the Masonic Knights Templar from the beginning as far as possible and to trace the origins of the Order back to the time of the Crusades in as authentic a manner as possible. This committee has now been working for five years and has uncovered some valuable and enlightening material. It expects to continue its work for some time to come and, when circumstances warrant, to carry it forward in Europe as well as in America.

Believing that the members of the Masonic fraternity generally would be interested in the highlights of the history of Templary as far as they have been authenticated to date, the Grand Encampment is making these available through the columns of selected Masonic publications throughout the United States at the present time. The material has been prepared in a series of ten articles or installments, the first of which appears herewith. Others will be published in subsequent issues of this publication until the series is completed. Inquiries and constructive suggestions are invited by the Grand Encampment's Committee on Templar History. They may be addressed to the Secretary of this committee at P. O. Box 157, Grand Central Annex, New York, New York.

THE PLACE OF TEMPLARY IN THE MASONIC SYSTEM

Freemasonry is a system of ethics wherein moral precepts are taught by lessons based on the allegorical use of the operative craftsman's tools. These lessons, designed to instruct the candidate in the allegorical use of the tools to prepare him as the symbolic material for the edifice acceptable to the Supreme Architect of the Universe, are distributed throughout a series of Degrees and Orders. Symbolic Freemasonry instructs the candidate in the allegorical use of the operative craftsman's tools to prepare the symbolic stone in a manner suitable for use in the edifice designed by the Supreme Architect. Capitular and Cryptic Freemasonry instruct the candidate in the allegorical use of certain additional tools of the operative craftsman, how to fit the symbolic stone into the edifice, and, finally, how to restore the edifice once it has been destroyed or allowed to fall into decay. Chivalric Freemasonry instructs the candidate in the allegorical use of the weapons and the discharge of the duties of knighthood whereby the moral edifice, built and restored in Symbolic, Capitular and Cryptic Freemasonry, can be defended and beautified by the precepts of Christianity.

The system of ethics taught in Freemasonry is as old as civilization itself, but organized Freemasonry is the result of man's desire to perpetuate the system found so acceptable through the long centuries since the dawn of time. Organized Freemasonry, as it is found through-

out the world today, developed during the closing decades of the sixteenth century, gradually crystallized in the seventeenth, and came into fully organized form in the eighteenth century. During the eighteenth and nineteenth centuries able men, well schooled in the philosophy of Freemasonry, enlarged upon the lessons based on allegorical illustrations until they developed a complete system of rules for ethical conduct in the modern world. As the lessons were improved, these men became aware of the necessity of adding other lessons to complete the system. This was accomplished by adding other Degrees and Orders to those which were worked as a part of the original operative system. Chivalric Freemasonry is the result of the efforts of those Freemasons, who desired to formulate a Masonic Philosophy based upon the principles of Christianity.

LESSONS OF TEMPLAR MASONRY

Thus, Chivalric Freemasonry conforms to a pattern of ethical conduct exemplified by those associations of soldier-friars who defended the Holy City, Jerusalem (the perpetual symbol of Christianity), which contained the edifice which is symbolically constructed and restored in Symbolic, Capitular and Cryptic Freemasonry. Chivalric Freemasonry consists at present of four Orders: The Order of the Red Cross, the Order of the Mediterranean Pass, the Order of Malta, and the Order of the Temple. The allegorical illustrations used in Chivalric Freemasonry, with the exception of those taught in the Order of the Red Cross, are based on the rules, duties and achievements of the two great religious and military orders of the Temple and of St. John, known respectively as the Knights Templar and the Knights Hospitaller. Some of the lessons of Chivalric Freemasonry taught by allegorical illustrations are:

1. Veneration for and adherence to the Ancient Landmarks of Freemasonry.
2. Truth is the wisdom, strength, beauty, power and majesty which will prevail over all obstacles.
3. Pilgrimage and penance are necessary for admission to the privileges of Christian Knighthood.
4. Humility is a fundamental virtue of Christian Knighthood.
5. The mystic swords of Faith, Hope and Charity, tempered with Justice, Fortitude and Mercy, will defend and vindicate the honor of all Knights of the Order.
6. Christian Knights will wield their mystic swords in the defense of innocent maidens, destitute widows, helpless orphans, and the Christian religion.
7. Faith in the diety of Jesus of Nazareth as shown by his birth, life, death, resurrection, and ascension.
8. Belief in the mortality of the body and the immortality of the soul.
9. Inviolability of the engagements entered into by the Templar.
10. Respect for and adherence to the principles established by legal and constitutional government.

Various interpretations based on historical evidence

have been advanced to show that Chivalric Freemasonry is the lineal descendant of the religious and military orders of the Knights Templar and the Knights Hospitaller. While there may be a reasonable basis for disputing this theory, it cannot be denied that Chivalric Freemasonry has preserved the traditions of those great Orders in the allegorical lessons used to teach the lessons of Chivalric Freemasonry. Although many writers have advanced partial proof of this continued existence after the suppression of the Templars in 1314, none has been able to trace the intervening and connecting events with historical accuracy.

DISCOVERING THE "MISSING LINK"

One of the highly important objectives of the Grand Encampment's Committee on Templar History is the determination of whether or not there is an organic connection between the ancient Templars and the modern Masonic Knights Templar. This is a most intriguing problem and the Committee believes it can be answered satisfactorily after all the available evidence has been gathered and collated. At the present stage of its researches the Committee can only commit itself to the extent of saying that it believes the question will be answered in the affirmative and that the so-called "missing link" will be uncovered eventually. It only requires time, patience, and painstaking research to prove whether the Committee is correct in its premises or not.

On this subject historians have arrayed themselves into two camps, which may be designated for our present purposes as the "pros" and the "cons". The former hold that there is an organic connection and have suggested

six possible avenues by which the organic connection might have occurred:

1. The Templars who fled to Scotland, joining their comrades there and fighting under Bruce, eventually being constituted into a new order.
2. The Templars who fled to Sweden, joining with those under Pierre d'Aumont, and constituting a new order, which flowered as the "Rite of Strict Observance".
3. The Templars who escaped and remained in France, joined others under John Marc Larmenius, and continued the order there.
4. The Templars in Portugal, who entered the Order created by Dion II, known as the Order of Christ.
5. The Templars in England, who kept the order alive as a fraternal organization until it became a part of the system of Freemasonry.
6. The Templars, who entered the Order of St. John, and who perpetuated their ritual and observances in the Order, and consequently dominated the Order of St. John.

Those who contend that there was no connection between the two orders base their contentions mainly upon the following:

1. That the Papal Bull was absolute and consequently the ban of excommunication would have prevented the Templars from maintaining the Order.
2. That the Papal Bull for the same reason would have prevented the Templars from entering other orders as Templars.
3. The lack of historical evidence of an Order called the Templars during the long period between the active existence of the two orders (more than three centuries).

Declaration of Principles

By the Grand Lodge of Masons in Massachusetts

"Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may foregather in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward

all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience."—*Adopted by the M.W. Grand Lodge of Masons in Massachusetts, March 8, 1939.*

Forced Down

Was it a sign, he wondered, of his country's dignity and civilization or did it betoken weakness this sudden realization of his inability to hate with the single-minded intensity of the man who was questioning him?

Then, diffidently, he put the thought away. His, not Britain's, must be the responsibility for his bewildered feelings now that the enemy was meeting him in the uncompromising physical reality of the earth; when, instead of the impersonal swooping silhouette of a cloud-backed Messerschmitt, he had to face the immobile stare of this dapper, frigid intelligence officer. All he knew at that moment, glancing at those bitter pale-grey eyes, was that if it came to a competition in hating he was beaten from the start. It was one of the things he had not been taught.

The words that passed between them were stilted, formal. He knew what he had to say, and what he must not. Most of the questions curtly flung at him were parried with deliberately casual, evasive replies, uttered in the tone of one who is chatting politely, just to keep a rather awkward conversation going, but really has nothing to say. Each knew the other's game; it was a contest that cancelled itself out. But beyond this unproductive interchange of words another conversation was going on—a battle of eyes. Soon, indeed, this was the real, the eloquent contest, to which their voices—that of the German sharp and impatient, that of the English fighter-pilot an amicable defensive drawl—became an ever more unheeded accompaniment.

"You stand there," the bitter grey eyes seemed to be saying, "a beaten enemy, as carelessly and unconcernedly as if you were in your own mess bar, among the comrades you may never see again. Yet this should be the blackest moment of your life. The taste of defeat should be acrid in your mouth."

The brown English eyes dropped apologetically. . . . Perhaps we do rather overdo this never-show-your-feelings business. Oh, I'm shaken right enough. Not that I've anything to be ashamed of, and I did down one of your precious Messerschmitts before his pals got me. And after all, I'm only one man out of a flight . . . one flight out of a squadron . . . one squadron out of how many? But—oh yes, I'm burned up all right about this.

At this unfamiliar access of emotion the slight figure shifted into an even more casual attitude, and unconsciously one hand slipped into a pocket. Then to his rescue came a ludicrous thought, contrasting this interview with the one which, given better fortune, he would be having about this very time with his own intelligence officer—badinage, a room blue with smoke, cigarette ends a damp saucers. He grinned.

The grey eyes misunderstood. "You are irresponsible," they accused. "You do not know what you are fighting for, as we know. Your wings are not lifted, as ours are, by an implacable purpose—the domination of our race over all the lesser peoples of the world, and the utter destruction of all who dare to stand in the way of that goal."

Well, answered the brown ones—again half-apologetically—I must admit I don't think much about that sort of thing when I get in the air. I suppose the truth is that I have a rather schoolboyish reaction to flying. It excites me. Sometimes I feel wildly elated, and sing. (Have you ever sung in a plane? Well, perhaps not . . .) Sometimes I am frightened. (Have you ever been frightened? Forgive me—I suppose that's not a fair question to ask anyone.)

"You fight as if it were a game. You kill as if it were a sport. Every bullet we fire, every bomb we drop, is a symbol of the will of the Fatherland. Every Englishman we kill is a step towards the triumph of the Greater Reich. You do not hate; but we hate, because hatred is a dynamic force, and it will drive us to our goal."

Hatred again—ritualistic hatred; cold, disembodied, sheer like a searchlight. How to meet this blinding challenge? Hating eighty million Germans seemed a pretty tall order. Not in his line. Or should it be? Did the eighty millions mutely corroborate this Nazi? Was his own education lacking; ought he to have applied for a six weeks' Hate Course at the Ministry of Something-or-other? Was he the worse pilot through being an indifferent hater? Now there was a bone to gnaw on, touching his professional pride. Well, he'd put up as good a show as the next man, and was pretty pleased with that final crash-landing with half a wing shot away. (Or was it sheer luck? Probably so.) How did his pals feel about this hating business, anyway? It wasn't a thing that anyone seemed to talk about.

Caught in the toils of this insoluble misunderstanding the brown eyes were wry and on the point of breaking off the engagement. Then to his rescue came a quick jumble of thoughts—his crumpled Spitfire, his friends who had died, the girl he was to marry, the millions of defenceless and haunted people in the world. Momentarily they hardened, glinted angrily; then grew calm, steady, triumphant with the last word.

He knew now the answer to the first question that had formed itself in his mind. His country, his civilization, was indeed able and willing to take the responsibility for his incompetence as a hater. He could not meet this man on his own ground because it was contaminated ground, poisoned with a contamination which had spread over vast territories. The world must be cleansed of this rampaging, destroying disease of hatred, or there would be no future for man anywhere, in the clouds or on the soil, in the cities or on the sea. Meeting the relentless, symbolical grey eyes for the last time he realized the immensity of the task; and for a proud moment he saw himself as the individual champion of countless unheroic, cruelly suffering people all over the world who asked for nothing more than to live, not as lions or eagles, but as men and women. A champion disarmed for the present, but one man out of a flight . . . one flight out of a squadron, one squadron out of many squadrons.—N.S. in *The Manchester Guardian*.

Camping on His Trail

By EDWARD S. ELLIS, A.M. Past Master Trenton (N. J.) Lodge, No. 8

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(It is proper to state that in the following sketch the names of the places and persons for good reasons are fictitious. "Jerry Chattin," who related the incidents to me, is a prominent Freemason, no doubt well known to many of my readers.)

I once firmly believed that Jim McGibbon and I were ordained to be the bitterest of enemies, and it did seem to me that everything joined to increase the intensity of hatred which began in boyhood. Jim was about my age and lived at the small town of Champlain, in southwestern Missouri, while my home was at Verneau, some twenty miles away.

We first clashed as the captains of rival baseball clubs. Nowhere in the world is the struggle in our national game so determined and often so unfair as between near-by towns and villages. Nothing in the professional world can compare with it. The championship struggle between Champlain and Verneau was as bitter as bitter could be. One season we secured the coveted honor and the next year it went to our rivals. More than once the strife became a veritable battle, in which the inoffensive umpire, who strove to be just, was mobbed and would have suffered grave injury but for the rally of the club whom he was accused of favoring to his defence. Several times the game broke up in rows, in which the spectators were involved. It was shameful, but I am grieved to say that the same disgraceful scenes are still seen in other parts of the country.

It was natural in the circumstances that Jim and I should collide. Strict truth compels me to admit that in these bouts I generally got the worst of it. For Jim was taller, more active and a better boxer than I. Without giving any of the particulars, suffice it to say that the last season which saw the struggle for the championship ended in a tie. I cannot help believing that this was the result of an unfair decision on the part of the umpire against us, but since such is the invariable explanation, I shall let it go at that.

In the autumn of 1860, Jim and I were sent East to college. As a proof of our mutual dislike, I may say that after I had matriculated at Princeton, Jim, who appeared at the same place two days later with the similar purpose, deliberately insulted me by the remark:

"I have lived too long in the same State with you: New Jersey isn't big enough for both of us. I'd rather go to Tophet than abide in any college with the like of you."

With which he deliberately packed his trunk and went off to New Haven, without waiting for me to get back a suitable reply, which I didn't think of until he was aboard the cars on the way to the Junction, there to board the New York train and go further eastward.

We had each been in college a year when the great Civil War came. It was not long before I saw that Missouri was sure to become one of the most harried States in the Union. Nowhere was the strife so merciless

and vicious as in the border States, where hundreds of families were broken up by the fratricidal struggle.

I was not sorry when my father sent for me to leave college, but I was pained to learn upon arriving home that the general disarrangement of business had brought a reverse to him which made it impossible to keep me long at Princeton. He, like myself, was strongly Union in his sentiments, and neither he nor my mother nor my sister made any objections when I announced my purpose of enlisting under the old flag, whose supporters in that part of the country at first were at great disadvantage. It seemed to me that the Secessionists were more resolute, and for a time they had the upper hand. You know they came within an ace of burning the city of St. Louis, and we could make little headway against Sterling Price, and the governor and authorities who were back of him.

I was with Colonel Mulligan in his desperate but hopeless battle against Price at Lexington, and was taken prisoner, but soon afterward exchanged. It was at that time that I learned Jim McGibbon was a lieutenant under Price. I suspect that if he discovered I was serving on his side he would have joined the Union forces. I saw him but once during my captivity, and each sneered at the other without speaking. The situation was one of those to which words could not do justice.

Well, six months later I was at the head of a troop of irregular cavalry raiding through southwestern Missouri. I had two score men under me, and they were as brave fellows as ever rode in saddle. There was hardly a man among them who was not inspired by one or more personal grievances. One had a brother shot after surrender, another's home had been laid in ashes, others had suffered in some way, and they were not the men to let any chances at reprisals pass unimproved. Truth compels me to say that the outrages perpetrated by us were as much outside the pale of civilized warfare as were those of our enemies. It is a sad, sad story upon which I do not wish to dwell. How many memories linger with our gray-headed men of that bitter strife which they would fain forget! If, according to General Sherman, war is hell, civil war is hell fire and damnation.

From reports that reached me, McGibbon was also in command of a squad of irregular cavalry that was about the equal in numbers of my company. There was no questioning his personal courage, and he was as anxious to meet me as I was to meet him. A number in both commands were old acquaintances, and half of my fellows would have given their right hands for the chance of a set-to with his raiders. They were as fierce and at times as merciless as—well, as ourselves.

Now a situation came about, or, rather several situations which I have never been able to explain. For weeks and months McGibbon and I raided through southwestern Missouri, over an area several hundred miles in extent, with the yearning prayer on the part of each for a fair stand-up fight between our companies.

I was searching for him and he was hunting just as assiduously for me, and yet it looked as if fate had ordained we should never meet. More than once we missed each other by less than an hour. I was hot on his trail one autumn day, and had actually caught sight of his horsemen as they raised a hill less than a mile away, when another body of cavalry, larger than both of us together, and all red-hot Secessionists, debouched on the scene and we had to gallop for our lives.

On another occasion I broke camp just north of the town of Jasonville, and rode off at a leisurely pace to the eastward. Unsuspected on my part McGibbon and his men dashed into the camp I had left, and came after us like so many thunderbolts. I did not learn the fact till a week later, and then heard that he too, was turned off almost in the same manner that I had been diverted from my game. We managed to send exasperating messages to each other, in which there were mutual charges of cowardice accompanied by red-hot challenges. As I said, how we failed to meet in the circumstances is and has always been beyond my comprehension.

One dismal, drizzly day in October, finding myself within a short distance of Verneau, I decided to ride into the town and call on my folks. The place contained about a thousand inhabitants, almost equally divided in sentiment. We cared nothing for that, since nearly all the able-bodied men were absent fighting on one side or the other.

While still some distance from the town, I was disturbed to observe smoke rising in heavy volumes. We spurred our horses into a gallop, and had not yet reached the outskirts when what I dreaded proved true. Three dwelling houses were in flames, and among them was the home in which I was born and which was all that was left of my father's former wealth. The other dwellings were those of prominent Unionists, and in each case a young man of my command was a member of the suffering household. Although most of those who had been spared were disunion in principles, they were good neighbors and gave shelter to all who had been so cruelly robbed of their homes.

I found father, mother and my sister with one of these families, without whose kindness it would have gone hard with them, for the raiders who had done this savage thing would not allow their victims to save the most insignificant part of their furniture or effects.

It proved as I suspected. Jim McGibbon and his band had made a flying visit to Verneau, looted a number of houses and burned the three that we found in ruins. He was especially exultant over my parents and sister.

"Tell that coward son of yours," he said to my father, "that I've been looking a long time for him, but he always skulks out of my way. Don't forget to let him know that it is I, Jim McGibbon, who put the torch to this shack, and that if he wants to settle with me, he known where to look. He's the chump I'm after."

"Did he say where he could be found?" I asked, pale faced and doing my utmost to restrain my rage.

"He said something," replied my father, "but in the confusion and excitement of the moment I did not catch the words, and if I did, have forgotten them."

I appealed to mother and sister, but they professed equal ignorance. Good souls, each one knew where the

miscreant was waiting, but purposely kept the knowledge from me. They understood too well what would follow, and they shuddered at the thought of a meeting between us.

The houses which had been burned stood so apart from the others that there was no danger of the flames communicating with those toward whose owners the guerrillas were friendly. McGibbon was careful in that respect.

When I found that nothing was to be gained from my people, I formed a resolution which I took care to keep from them. I did not wish to have them beg and plead with me, and therefore gave no hint of what was in my mind. I whispered it to several of my comrades, and they eagerly agreed with me.

I stayed in the town for an hour or so, and the communion with my people would have been sweet but for what I had seen and learned. It was my custom, when my duties allowed, to make these hurried stolen visits, though they were always accompanied by great danger. There was more than one person in Verneau who would have been glad to betray me to my enemies, and I know that in several cases the attempt was made. Consequently, upon leaving my men encamped at some distance, I had to use extreme care to avoid the traps that were set for me. Of course, it was different when I took my men along. We were able to look out for ourselves, and would have welcomed a brush.

Up to this time there had been something in the nature of neutrality between McGibbon and me concerning our own homes. I had kept away from Champlain and he had not molested Verneau. Each could find plenty to do elsewhere. But my enemy had broken this truce, and I determined to strike back. Consequently after riding a short way from town, the troops turned their horses toward Champlain, and we arrived there late in the afternoon.

I knew where the home of McGibbon stood. Striking the heavy knocker on the door, I told his crippled father, who answered the summons, what his son had done and that I had come to retaliate. Jim had no brothers or sisters, but only his aged parents. What pity I might have felt for them in other circumstances was destroyed by the bitter memories of what he had done to my people. The couple were so mild and gentle, and refrained so carefully from protests and appeals, that I could not help feeling a pang or two, after all, when, after they had found refuge elsewhere, I applied the torch to their dwelling with my own hand. Two other buildings were fired by my men, and then we considered the accounts balanced.

We had all cherished the hope that when McGibbon found himself so near his own home he would pay it a visit, and the fight for which we both longed would come off, but he had not been there, and I had no more idea of where to look for him than if we had been dropped in the middle of the Atlantic.

"You will doubtless see your son before long," I said to his father, as I sat in the saddle with my horse reined up in front of his new quarters. "Don't forget to let him know that I, Jerry Chatten, did this because he burned my own home. He began the game and he will find I can play at it as well as he. I'm only sorry that he isn't here himself, but we shall meet before long."

The good man stood at the gate, gazing up in my face, which was illumined by the glare from his own burning home. I can never forget the picture, for he held his battered hat in his hand, looking for all the world like a patriarch of old. He had no words of reproach to utter, nor did he seem to feel the slightest ill-will toward me. I even fancied I saw a mournful smile upon his beneficent countenance as he said in a voice as gentle as that of a woman:

"I am sorry, Jeremiah, that you and James are not friends. I hope you will become so before either of you passes away. I shall pray that it may be thus."

What a strange farewell from one whose home I had just destroyed! It made me feel queer all over, and I muttered as I rode off in the gathering gloom:

"How can *such* a father have *such* a son?"

Lieutenant Marsden, riding at my side, had a habit of speaking his mind. Discipline in that respect was never strict in our company.

"I wonder now, cap, whether McGibbon isn't thinking the same about you."

"It may be," I growled; none the less, I'd give anything in the world to meet him."

"So would I; don't forget that he burned my folks out of a house and home."

Since McGibbon had left definite word with my parents where I could find him and his band and I did not go there, he had good reason to proclaim that I was afraid of him. He had given the information only to my people, so it was useless for me to apply elsewhere. I could not blame my friends for their silence, but all the same it roiled me.

A week went by, during which I was unable to get any trace of my enemy. He seemed to be raiding in the neighborhood, and I did my share but the same unaccountable perverse fate kept us apart, when, as I have said, each was straining every nerve to get at the other.

The peculiar conditions of this local civil war compelled the combats to rely to a great degree upon surreptitious information. It may be said that there wasn't a village, however small, in a large part of Missouri which did not hold a number of Secessionists and Unionists. It was risky for them to give out information, but they gave it, and some of them paid the penalty with their lives.

One day word upon which I relied came to me that McGibbon and his company were to spend that night with friends in Jasonville, only eight or ten miles away. Most of the people there were disunionists, and it not to be expected that he intended any kind of raid. He would probably go thither for a night or two for rest, for his men had been so continuously in the saddle that they needed it, as our own fellows often did.

I quickly formed my plan. As soon as it was dark we would ride within a mile or so of the town and take our position in a dense wood, with which we were all familiar. Then late at night we would make a dash in the town and set things humming. Perhaps the long-hoped for meeting between McGibbon and me would follow. At any rate, we should be able to strike a blow that would tell.

In a situation like the one I have described the utmost

care was necessary. I might be that my informant was mistaken. It might happen, also that with all the circumpection I could use, McGibbon would get wind of what was afoot and would turn the tables on us.

Matters could not have been more critically delicate. The wood to which I have alluded extended for several miles, almost to the edge of town. If McGibbon should learn of my coming, it would be the easiest thing in the world for him to form an ambuscade and empty half of my saddles at the first fire.

Because of this fact, I halted my men a mile out, and rode forward alone until close to the town, when I dismounted and tied my horse in the shadow of the trees, for the night was a bright, moonlight one. I was doing a risky thing, for I was taking chances which I could not permit my men to run, but I relied upon the partial disguise of my slouch hat and the fact that forty or fifty men could not be likely to fire upon a single horseman whose identity they did not know, when they were waiting to receive a whole company of raiders.

I didn't see or hear a thing to cause misgiving, and strode down the main street of Jasonville, which was well lighted, and went up the porch of the single tavern and entered the bar-room. The bartender was off to the war, doing what he could for President Davis, and the heavy waddling landlord was presiding, with two countrymen too decrepit to serve in the ranks sitting in front of the old-fashioned fireplace, smoking their corn-cob pipes. They looked up, but did not recognize me. The landlord, Uncle Jed, as he was known, scrutinized me sharply for a minute, and then grinned on one side of his face, as he had a queer habit of doing, came around from behind the bar and shook hands.

Uncle Jed was a genuine, old-fashioned publican, who felt that he had no right to hold radical views on politics or religion. He was equally friendly with everybody, but I always fancied that he had a special liking for me. So when we had talked together apart for some minutes, I asked him whether there were any strangers in town.

"No," he replied with another side grin; "about everybody except two or three of us have gone to war."

"Have you seen anything of Jim McGibbon?"

"He had a drink here one day last week, but I haven't seen or heard of him since."

"I understood he was in town tonight."

"If that's so I haven't seen him. It may be he's here. You know he's like you—he has lots of friends all over. I say, Jerry, if you haven't anything special on hand tonight, why don't you visit our lodge?"

"Is this regular meeting night? I hadn't thought of it."

"Yes; I'd like to go down, but can't leave the house these times."

"Are they working any degree?"

"I believe not; jes' the reg'lar communication."

Now, I felt quite certain that if Jim McGibbon was in Jasonville Uncle Jed would know of it, and if he knew of it, he would tell me. He was friendly to both, and if my enemy should drop in at the tumbledown tavern with an inquiry regarding me, he would learn the truth.

In my tempestuous life I did not often get a chance to attend lodge, though I had been a member of the

order ever since attaining my majority two years before. A sudden impulse came over me to make amends so far as I could for my neglect.

"I think I'll drop in for a while. I can't stay long. Where does the lodge meet?"

"Just around the corner, down Lodge Alley. You'll see the lights on the second floor. Can't miss it."

When I presented myself and asked through the tyler for admission, word was sent out that one of the brethren, having sat with me in my own lodge, vouched for me. Consequently I was admitted without examination through which I should have been compelled to pass had the case been different.

The moment the tyler ushered me through the door, after I had been suitably clothed and told that the lodge was on the third degree, I glanced around, and saw that between twenty and thirty members were present. When the proper salutations had been made, the Master welcomed me in the usual form and invited me to a seat among the brethren.

Directly on my left I perceived a vacant space, with a large, burly fellow at the farther side of the vacancy. With a cursory glance I dropped into this opening and then looked toward the East to hear what the Master had to say. It was at that moment I heard a queer, chuckling sound from the man who sat nearest me. I looked at him wondering what it could mean. His face was so heavily bearded that I did not recognize him, but saw from the movement of the beard that he was grinning. Again I heard that chortling, and he thrust his hand toward me.

"How are you, Jerry?"

You might have knocked me over with a feather. It was Jim McGibbon!

After our months of raiding and hunting for each other's life, we had met at last, but it was in a Masonic lodge. I had not dreamed that he belonged to the order, and, as he afterward told me, the thought never entered his head that I was a Free Mason.

"I guess the laugh is on you, Brother Chattin," added McGibbon, shaking with silent laughter, which however was so hearty that the Master gave a slight warning tap with his gavel.

"I'll admit it," I replied. "I'll be hanged if I hardly know whether I am awake or dreaming."

Despite our care, we attracted so much notice that McGibbon proposed we should withdraw from the lodge and talk things over. The Master gave permission, and we passed outside, down the stairs and halted on a corner of the street, where we were safe from cowans. Before speaking, McGibbon offered his hand again and we shook heartily.

"Now, Jerry," said he in his genial way, "I reckon things are on a little different footing from what they have been even since—say, we played ball against each other. Are you with me, old boy?"

"I am heart and soul," I replied with an enthusiasm that surprised myself. "I never thought you and I could be anything but sworn enemies, but now—"

"We are sworn brothers," he said taking the words from my mouth. "I'm going to give you a proof of it. You have stationed your men a little way outside of town, with the intention of making a dash into the place

and having a whack at me and my boys. You have come in alone to spy around, and when you found out how the land lies, you meant to go back and bring your chaps in."

"That is true, Jim, but how in thunder did you find out?"

"One of my spies got on the track of your spy. How far out are your men?"

"A mile or so."

"Mine are only a half mile—hardly that, on the Turner road; they are lying in the wood waiting for your fellows to come within range."

"Then I must have ridden in front of them!"

"Beyond doubt you did. More than likely some of my boys recognized you. If they did they kept it to themselves. You see, added McGibbon with another chuckle, "they're after more than you, captain. To make everything right, Jerry, I guess I had better ride a part of the way back with you."

McGibbon had left his horse not far from where mine was tethered. We mounted and rode out of town together, chatting over old baseball times and war matters as if never a cloud had come between us. It seemed to me that after we had ridden some way Jim became more boisterous than ever. His laughter rang out in the still night air, and as he evidently intended, was identified by several of his sentinels, one of whom came forward from the darkness of the wood to learn the meaning of it all. "It's all right, Ben," he remarked offhand to the man, who saluted and withdrew into the gloom again.

We rode on until we were close to where my men were impatiently awaiting my return. I invited McGibbon to call on my company, but he replied:

"I wouldn't hesitate a minute, Jerry, with you, but it will be better not to do so yet awhile. Well, good-by, Brother Chattin."

"Goodby, Brother McGibbon. God bless you."

So we parted. Neither of us uttered the slightest hint as to the future; it wasn't necessary. We kept up our raiding, but henceforth tried to avoid each other. We couldn't expect many of our men to understand the changed situation, and I know that Jim McGibbon purposely dodged a fight with me when nothing would have been easier than to bring the meeting about.

"Have you met since the war?" I asked.

To this natural question Jerry Chattin made answer: "If you ever visit the flourishing town of Jasonville, make a call at 234 Main Street, at the large grocery store of Chattin & McGibbon. More than likely you will find a big whiskered fellow smoking his corncob pipe at the rear end giving orders now and then, as if he is boss. Fact is, he is half-boss, for Jim McGibbon and I have been equal partners for twenty years. He married my sister—the very one whose home he burned during those lurid days in Missouri—and their oldest boy bears my name. The parents of both Jim and me have been dead for several years, but it is pleasant to remember that Jim's father made his home with his son long after he had become a merchant. I can see that handsome, saintly face now as he looked from one to the other, and his sweet smile and gentle voice said:

"I was sure you two would some day become friends. I told you I meant to pray for it, and my prayer has been answered."



JANUARY ANNIVERSARIES

Robert Burns, first Poet Laureate of Freemasonry, who was made a Mason in Lodge St. David No. 174, Tarbolton, Scotland, was born near Ayr, Scotland, January 25, 1759.

John P. Duval, an officer in the War of 1812 and the 1st Grand Master of the Grand Lodge of Florida, was elected Grand High Priest of Royal Arch Masons in Florida, January 19, 1848.

Maj. Gen. Clarence R. Edwards, Commander of the 26th Division, A.E.F., during World War I, and a member of Euclid Lodge, Boston, Mass., was born at Cleveland, Ohio, January 1, 1860.

Louis F. Hart, Governor of Washington (1919-25) and a member of Fern Hill Lodge No. 80, Tacoma, Wash., was born at High Point, Mo., January 4, 1862.

Alva Adams, 33d, Governor of Colorado for 3 terms and active member in that state of the Supreme Council, 33d, Southern Jurisdiction, received the 32nd degree at Denver, January 29, 1890.

David Kalakaua, 33d and a Knight Templar, was King of Hawaii (1874-1891). His death occurred at San Francisco, Calif., January 20, 1891.

George Washington Finely (Te-Wah-Guan-Ke-Mon-Goh), Chief of the Piankeshas, received the 32nd Degree at McAlester, Okla., January 25, 1917.

Charles P. Taft, 33d and a Knight Templar, founder and publisher of the Cincinnati (Ohio) *Times-Star* and a Representative in Congress from that state, was elected a life member of Kilwinning Lodge No. 356, Cincinnati, January 10, 1923.

James Isaac Buchanan, 33d and a Knight Templar, and a world authority on Masonic history, literature and doctrines, died at Pittsburgh, Pa., January 2, 1931. At the time of his death he was Dean of the Northern Supreme Council.

Harvey Parnell, Governor of Arkansas (1929-33) and a member of the Scottish Rite at Little Rock, died at Halley, Ark., January 16, 1936.

Charles A. Conover, 33d, General Grand Secretary of Royal Arch Masons, U. S. A. (1912-41), died at Coldwater, Mich., January 19, 1941.

LIVING BRETHREN

Col. Frank Knox, 32d, Secretary of the Navy, was born at Boston, Mass., January 1, 1874. He is a member of Bethel Lodge No. 358, Sault St. Marie, Mich.

Sanford G. Donaldson, 33d, Past Grand Master of the Grand Lodge of South Dakota, Active Member and First Grand Equerry of the Supreme Council, 33d, Southern Jurisdiction, was born at Yankton, S. D., January 15, 1880.

Maj. Gen. Douglas MacArthur, 32d, K.C.C.H., who served with distinction during World War I, was made a Mason "at sight" by the Grand Master of the Grand Lodge of the Philippines Islands, January 17, 1936. He was born at Little Rock, Ark., January 26, 1880.

Louis A. Johnson, 32d, former Assistant Secretary of War and Past National Commander of the American Legion, was born at Roanoke, Va., January 10, 1891. He is a member of the Scottish Rite at Wheeling, W. Va.

Joshua B. Lee, U. S. Senator from Oklahoma, and a member of Norman (Okla.) Lodge No. 38, was born at Childersburg, Ala., January 23, 1892.

Dwight H. Green, Governor of Illinois, was born at Ligonier, Ind., January 9, 1897. He is a member of the Scottish and York Rites and the Shrine at Chicago, and Grand Orator of the Illinois Grand Lodge.

Robert S. Crump, 33d, Active Member in Virginia and Grand Minister of State of the Supreme Council, 33d, Southern Jurisdiction, was made a Mason in Joppa Lodge No. 40, Richmond, Va., January 7, 1904.

Rufus O. Renfrew, 33d, Past Grand Master of the Grand Lodge of Oklahoma and Active Member in that state of the Supreme Council, 33d, Southern Jurisdiction, received the 32nd Degree at Guthrie, Okla., January 25, 1908.

Walter C. Temple, 33d, Knight Templar and Shriner, Active Member in Texas and Grand Standard Bearer of the Supreme Council, 33d, Southern Jurisdiction, received the 33d Degree, January 17, 1914.

Dr. William F. Lippitt, M.D., 33d, former Deputy in Puerto Rico of the Supreme Council, 33d, Southern Jurisdiction, received the 33d Degree, January 11, 1916.

EARLY TEMPLAR HISTORY

While careful Masonic scholars do not claim that the Order of Knights Templar is the direct descendant of a chivalric order of the middle ages, the similarity of its aims and ideals with those of the knights hospitalers of Palestine, Rhodes and Malta are so striking that any study

of Templar history is not complete without including these early orders.

The hospitalers started in Palestine when a small group of Italian merchants and traders organized a society to maintain a hospital for the relief of pilgrims to the Holy Land. Small though the beginning, it grew into one of the greatest of the old chivalric orders. The society spread throughout much of the old world, and the hospitalers probably reached the peak of their power and activity when they occupied the Island of Malta.

The decline of the hospitalers came about principally because the need for such a society ceased to exist. History is silent about when the order became a part of Masonry, but it is said that the Order of Malta is mentioned in the records of a Scottish lodge in 1178.

The present ritual is similar to that used by the Great Priorities of England, Ireland and Canada, and certain of the phraseology, together with the teachings of the knights templar, is similar to the ancient ritual of the Knights of Malta.

MASONIC SERVICE

FOR ARMED FORCES

The Grand Lodge of Missouri at its recent annual meeting voted \$7,000 for welfare work, to be contributed through The Masonic Service Association. The Grand Chapter, Royal Arch Masons of Missouri will give \$1,000, and Grand Master and Senator Harry S. Truman, of Missouri, gave \$500.00.

From Thomas C. Law, Imperial Potentate of the Ancient Arabic Order, Nobles of the Mystic Shrine, comes a heartening letter inclosing a "preliminary check" for \$1,000 for welfare work, and the statement that he is writing to all Shrine Temples in North America, requesting them to "give proper opportunity to the Nobility to make individual contributions."

The Grand Lodge of Georgia at its October annual meeting voted overwhelmingly to become an active member of The Masonic Service Association and to collect funds from lodges and individuals to make a generous contribution to the welfare work fund.

The Order of Rainbow for Girls on November 15 staged a nation-wide drive to collect funds to be administered by The Masonic Service Association to aid fathers, brothers and other relatives in the armed forces of the United States.

The National League of Masonic Clubs

is actively engaged in the collection of funds for the same purpose.

Masonic Service Centers are now open and in operation at Columbia, South Carolina; Jacksonville, Florida; Anniston, Alabama; Alexandria, Louisiana; Rolla, Missouri; Newport, Rhode Island; and two in Manila, Philippine Islands (not financed through The Masonic Service Association but in cooperation with that organization and by means of its plans.) The Center at Lawton, Oklahoma, will be open within ten days. Others are planned for Columbus, Georgia and Washington, D.C.

As the events of these tragic and swiftly moving days bring danger of armed conflict closer and closer to this nation, more and more is the Fraternity becoming conscious of its great opportunity to vitalize its fundamental principles of relief. To bring cheer from the home lodge to the men in camp and training area; to visit the sick in post hospitals; to provide Masonic service such as no secular organization can offer; to help a brother in his difficulties and comfort him in his troubles; to make possible the putting of a brotherly hand on the shoulder of a lonely and homesick Mason, or son, brother or friend of a Mason—such is the noble task to which a majority of the grand lodges and national organizations of Freemasonry have set their hands.

The Masonic Service Association, servant of Freemasonry, instrument by which the ancient craft can act, efficiently is carrying out the mandate given to it.

FATHER OF PHILIPPINE MASONRY

One of the men who did most to establish Masonry in the Philippine Islands was Marcelo Hilario del Pilar, 33d, one of the first men to successfully bring to the attention of the Spanish authorities the abuses of the clerics under the old regime. Born in 1850 of well-to-do parents, he received a fine education, studied law, and entered the profession. Not content with a normal life of ease while his countrymen suffered under the Spanish yoke, he enlisted in the patriotic separatist movement, and was characterized by Governor General Ramon Blanco as "the wisest and ablest of the Filipino leaders; the Messiah of the separatists."

Del Pilar took his case for the Philippine people to Spain in 1888, and there was made a Mason, eventually attaining the thirty-third degree and becoming grand orator of Spanish Supreme Council. He found in Freemasonry a perfect exponent of his ideals of freedom and enlightenment for the people of his country. He organized Solidaridad Lodge No. 53 in Barcelona, Spain, to which almost all of the liberal Filipino

students then in Europe gravitated, including Dr. Jose Rizal, famed Philippine patriot.

Late in 1890, a delegation from Spain went to the Islands and organized Nilad Lodge No. 144, which started to function in January, 1891, and was the first regular Philippine Lodge. Others were established under the leadership of del Pilar, and his work made him recognized as the "Father of Philippine Masonry."

Del Pilar did not live to see the culmination of his dream for his country, dying of tuberculosis in Spain two months before the revolution. But his untiring efforts to bring freedom to his native land had not been in vain, and the memory of his struggle against oppression and unenlightenment fired his compatriots to rebel against the Spanish.

\$10,000 MONTHLY TO BRITAIN

Though Ontario, Canada, Masons have already contributed more than \$110,000 for war relief in the British Isles, plans for substantially increasing this amount were laid at the last grand lodge communication. Starting with September, Masons of that jurisdiction planned to send \$10,000 per month to aid British Masons in their war welfare work.

Contributions will be sent to the United Grand Lodge of England, the Grand Lodge of Scotland and, if the need arises, to the Grand Lodge of Ireland. The monthly quota will be divided among these three grand bodies according to their needs.

Grateful acknowledgment of funds sent since the start of the war was recently received in Ontario from the grand lodges of both England and Scotland. In the latter jurisdiction it was stated that the money was earmarked to meet distress calls without delay, and that all red tape had been eliminated to speed up welfare work.

Half of Canada's income is eaten up by the war effort, yet the Masons of Ontario are preparing to meet this self-imposed quota voluntarily. At the same time, Ontario Craft members are continuing with their regular charities.

THEODORE ROOSEVELT ON MASONRY

"One of the things that attracted me so greatly to Masonry that I hailed the chance of becoming a Mason was, that it really did live up to what we as a government are pledged to—of treating each man on his merits as a man. When George Washington went into a lodge of the fraternity, he went into the one place in the United States where he stood below or above his fellows, according to the official position in that lodge.

"He went into the one place in the United States where the idea of our government was realized as far as it is hu-

manly possible for mankind to realize a lofty ideal. And I know that you will not only understand but sympathize with me when I say that great though my pleasure is in meeting you here as your guest in this beautiful temple and in meeting such a body of men as this that I am now addressing, I think my pleasure would be even greater in going into some little lodge where I meet the plain, hard-working men—men who work with their hands—and meet them on a footing of genuine equality, not false equality, depending on each man to be a decent man and fair dealing Mason."

FEDERATED CRAFT IN IOWA

A meeting was held in Des Moines, Iowa, recently to found a state organization of the National Federated Craft, with which all reading Masons are familiar and which, in the opinion of all Masons, is doing a splendid work. It resulted in the creation of such a body, with Glen A. Kenderdine, 33d, of Des Moines, president; L. C. Hampton, of Marshalltown, first vice president; Earl T. Moon, of Sioux City, second vice president; John E. Eckenbom, of Des Moines, third vice president, and O. T. Skidmore, of Des Moines, secretary-treasurer.

UNUSUAL FUNERAL

An unusual Masonic burial service is described in connection with the interesting history of the ghost town of Sherwood in Jasper County, Missouri.

Judge McKee, a member of Springfield, Mo., Masonic Lodge, died on August 8, 1852. His trusty slave knew of his wish that he be buried by the Masonic lodge, and carried this request to the officers of the lodge in Springfield. The members told the slave to return to his home and tell the widow, Eliza McKee, that they would be there one week from that day to conduct the Masonic burial. The lodge members traveled on horseback approximately seventy-five miles by trail to perform the funeral service.

GRAND LODGE SELLS SUPPLIES

The Grand Lodge of Louisiana entered the Masonic supply business recently when it took over the business of Walter Tabrum, New Orleans, who died last January. Henceforth, Masonic lodges throughout the state can procure their supplies directly from the grand lodge.

Lambskin aprons of any grade or design are made in the new supply department. The grand lodge also has available standard printing forms for petitions, demits, minute sheets and all the other forms necessary in the operation of a lodge.

At the same time, the grand lodge took over the agency in Louisiana for

certain types of loose leaf and ledger binders, and can furnish Bibles, Master Books and other Masonic publications. Working tools, jewels, ballot boxes, various Masonic jewelry, and all lodge paraphernalia are handled by this new grand lodge department.

FLORAL EMBLEM

The Masonic floral emblems in the public parks of Sandusky, Ohio, have been a mecca for thousands of tourists the past summer. One of the most admired floral emblems is the Square and Compasses in East Washington Park, facing the Masonic Temple. It was planned by Joseph Michael, Superintendent of Parks. Justin T. Rogers, a Mason, placed a spotlight over the design, adding greatly to its beauty at night.

NEW ENGLISH LODGES

The Grand Secretary of the United Grand Lodge of England recently reported an increase of fifty-five lodges for the year 1940. The gain came in the Provincial Grand Lodges where the number of lodges rose from 3,109 to 3,164. There are 1,281 lodges in London and 739 lodges in the District and Overseas Units of the United Grand Lodge.

HELPING THE ARMED FORCES

A new Masonic Service Association Service Center for men in the armed forces is now open at Rolla, Missouri, serving the soldiers at Ft. Leonard Wood. Brother Harry B. Sherman, in charge reports much enthusiasm from the soldiers using it, and large crowds constantly thronging it.

At Lawton, Oklahoma, a Center was opened July 20.

At Anniston, Alabama, a brother is hard at work with the Masons in nearby Ft. McClellan (training home of New York's 27th Division) establishing contacts, visiting the hospital, bringing aid and comfort to Masons and Masons' sons in the service.

In Alexandria, Louisiana, the Masonic Center has just opened, filling a real need and doing excellent work for the draftees and National Guard units in nearby Camps Beauregard, Claiborne, Livingston and Polk.

The Army and Navy Center at 20 W. Duval Street, Jacksonville, Florida, was opened recently. This Center will vie with that at Columbia, South Carolina, in attractiveness and use.

The Grand Masters of Missouri, Oklahoma, Alabama, Louisiana and Florida, like the Grand Master of South Carolina, have welcomed the establishments of these aids to morale, all of which also have the enthusiastic approval of the authorities in the military services.

A quotation from a letter from a

A RARE OPPORTUNITY

The Grand Lodge of Massachusetts has a large collection of duplicate books on Masonry and related subjects, which are available to Masonic Libraries and individual Masons wishing to build up a Masonic library. The books have been listed, with prices, and copies of the list may be obtained, as well as any other information regarding this collection, by writing to the Library at 51 Boylston Street, Boston, Massachusetts.

grateful father: "The Masonic order is rendering a great service to our boys in camp. Members in Alexandria (La.) have called on our boy and invited him to meet with them. Some of the ladies of members have invited him to their homes. We thank you much; he is not so lonely now."

The Federal Security Agency Community Service Organizer in the Ft. Leonard Wood area writes to Major Charles S. Coulter, Director of Welfare: "The wave of sentiment which your activities here (Rolla, Missouri) set in motion is such that I am convinced this district will soon be heartily supporting defense or even offensive measures. I want to thank you for your vigorous action, which I credit with breaking a wall of reserve among certain elements in the Ozarks, which I am finding it difficult to reach."

Freemasons everywhere can well take modest pride in the undoubted fact that while other organizations are still raising public funds looking to establishing welfare centers, The Masonic Service Association, as a servant of Freemasonry, has established and in operation a number of active and successful Centers which are now serving the armed forces, especially Masons and Masons' sons.

FIRST CATCH YOUR RABBITS

A lodge of Eastbourne Freemasons recently arranged a dinner at the Tower Gallery. As the caterer could not be found, Percy Baker, a corporation official, who let the room, agreed to provide a meal of rabbits (unrationed). Baker found at the last moment there were no rabbits in all Eastbourne, so he let the Freemasons have his family meat rations. He was fined £4 for "supplying rationed meat intended for household consumption at a Masonic dinner" at Eastbourne. —*Freemasons Chronicle*.

RUSKIN ON PEACE AND WAR

Both peace and war are noble or ignoble according to their kind and occasion. No man has a profounder sense of the horror and guilt of ignoble war than I have. I have personally seen its effects, upon nations, of unmitigated evil, on soul and body, with perhaps as much pity, and as much bitterness of indignation, as any of those whom you will hear

continually declaiming in the cause of peace. But peace may be sought in two ways. That is, you may either win your peace or buy it—win it by resistance to evil—buy it by compromise with evil. You may buy your peace with silenced consciences. You may buy it with broken vows—buy it with lying words—buy it with base connivances—buy it with the blood of the slain and the cry of the captive and the silence of lost souls—over hemispheres of the earth, while you sit smiling at your serene hearths, lisping comfortable prayers evening and morning, and muttering continually to yourselves, "Peace, peace," when there is no peace; but only captivity and death, for you, as well as for those you leave unsaved—and yours darker than theirs.

I cannot utter to you what I would in this matter; we all see too dimly as yet what our great world-duties are to allow any of us to try to outline their enlarging shadows. But think over what I have said, and in your quiet homes reflect that their peace was not won for you by your own hands, but by theirs who long ago jeopardized their lives for you, their children; and remember that neither this inherited peace, nor any other, can be kept, but through the same jeopardy. No peace was ever won from Fate by subterfuge or agreement; no peace is ever in store for any of us, but that which we shall win by victory over shame or sin—victory over the sin that oppresses, as well as over that which corrupts. For many a year to come, the sword of every righteous nation must be whetted to save or to subdue; nor will it be by patience of others' suffering, but by the offering of your own, that you will ever draw nearer to the time when the great change shall pass upon the iron of the earth—when men shall beat their swords into ploughshares, and their spears into pruning hooks; neither shall they learn war any more.—*John Ruskin*.

WILL HISTORY REPEAT ITSELF?

The years 1833-1837 were eventful years in Missouri Masonry. The grand lodge, which had held annual and semi-annual meetings in St. Louis, was forced by anti-Masonic sentiment to meet elsewhere; during the year 1836 no meeting of the grand lodge was held.

The reason for this anti-Masonic activity? A trivial incident occurring in the City of Batavia, N.Y., an event magnified by the enemies of the fraternity to such an extent that there was created an anti-Masonic party, a party which actually carried the votes of one state in a national election. Only because of the high character of men at the head of the institution did the fraternity survive, but not without material damage to the institution. The good deeds of the fraternity, its charities, its educational and cultural aspects—all of these saved the order from total disaster.

History repeats itself; readers of the metropolitan papers are noting that many news columns are featured by articles which play up anti-Masonic sentiment in Continental Europe. In many instances headlines would mislead the average reader who cannot see that behind these articles and headlines is a vi-

cious anti-Masonic propaganda. The fountain sources of news in Continental Europe are political or pro-clerical. The Masons of Continental Europe are just as good men and Masons as those in the U.S.A. Their problem is, and always has been, a question of self defense, a problem which has never troubled us.

In Switzerland, only a few years ago, the citizens voted on the question of permitting secret societies to continue. Because of the high character of the Masonic institution, its many charities, and the character of its membership, the fraternity was, by a large majority, permitted to continue. In Sweden the fraternity is noted for its charities, its care of the aged and infirm, its orphan schools and homes and for the annuities paid to the residents of these homes. The people of Sweden know little of the Masonic Fraternity except through these mediums. It is, therefore, not strange that today in Continental Europe these are the only two grand lodges which continue to exist.

Too long has the Freemasonry of our country hid its head beneath the bushel. With charities which in aggregate amount to more than all the charities of the Continental lodges, we hesitate to let the general public know that we are truly a charitable organization.

We shall not attempt to describe the charities of other grand lodges, but merely to set out some of the charities which exist in Missouri. The last report of our Masonic Home Board shows that during the year, almost \$200,000.00 was expended in the care of the aged, the infirm, and the children in the Masonic Home; more than \$7,000.00 was expended in outside relief; the grand lodge voted \$7,000.00 for social work in training camp centers, which is to be supplemented by \$1,000.00 gift from the Royal Arch Masons of Missouri, and a personal contribution of \$500.00 from the retiring grand master. In April, 1941, the Grand Chapter Royal Arch Masons donated \$1,000.00 for the purchase of an ambulance unit for the Chinese army. It has been estimated that a further \$100,000.00 is expended annually for relief work by the 650 lodges in Missouri, while in the City of St. Louis the Shrine operates one of its hospitals for crippled children. It is apparent to those who are familiar with Masonic charities that approximately half a million dollars a year is expended in Missouri for charity and relief.

It should be your duty, therefore, to enlighten your neighbor as to this phase of Masonic activity. The public must be educated as to the civic values of our institution, values which extend down into every community of the state. They should be taught that Freemasonry is more than a mere system of passwords, signs and symbols; that approximately

50% of the annual dues collected from the membership goes directly to charitable purposes. Freemasons of Missouri have been beneficiaries of social security since 1886, when the Masonic Home was first established. Here we are today entertaining 350 men, women and children, who, but for the support of our fraternity, would doubtless become charges upon the state.

If the friends and neighbors of the fraternity are informed of these facts, they will never permit the spread of anti-Masonry. How necessary it is, therefore, to continue these works of charity and not only continue them but to make our organization set a standard in each community by making sizable contribution to each and every benevolent and charitable organization that comes within the bounds of Masonic charity, which, as we are taught, is not limited to members of our own fraternity.—*Issued by the Educational Committee of the Grand Chapter, Royal Arch Masons of Missouri (1941).*

AT CAMP CROFT

While the turnover of 16,000 men at Camp Croft, S.C., every thirteen weeks prohibits Masonic fraternal activity to some degree, a large number of soldiers have taken part in Masonic activities in and near Spartanburg, nearest city to the post. At the camp there are ninety officers who are Masons.

Approximately fifty enlisted men were guests of the Arcadia Lodge No. 285, Spartanburg, at a fish fry on October 11th. Big day for Masons at the post was October 30th when Captain Andrew

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Padgett, military police detachment commanding officer, received his first degree in Masonry at a session of Spartan Lodge No. 70.

Brigadier General Alexander M. Patch, Jr., commanding general, a Mason, was scheduled to be the speaker at the dinner meeting of post Masons at the end of the month. The General was recently assigned to Camp Croft, taking over from Major General Oscar W. Griswold, a Mason, who was made commanding general of the Fourth Army Corps.

It was under General Griswold that the Camp Croft Chapter No. 140, National Sojourners, was organized, principally through the efforts of Colonel Louis A. Kunzig, a Mason, who since has been made commanding officer of Camp Blanding, Fla. The Chapter holds a dinner meeting monthly. Colonel Wolcott Denison, chief surgeon at station hospital, is president of the Chapter. Captain Howard E. Dorst, sanitary officer, is secretary. Major Harry H. Gregory, camp chaplain, is chaplain of the Chapter.

ANOTHER TEACHER SUSPENDED BY NEW YORK

Another faculty member has been suspended from the City College for "conduct unbecoming a member of the staff and neglect of duty," a charge made against the teacher by the conduct committee of the Board of Higher Education of New York City. Twenty-eight members of the staff have been suspended as a result of the findings of the Rapp-Coudert committee's legislative inquiry into Communist activity in the city's public colleges.

Three specific charges were made against the faculty member—that of being a member of the Communist party, of obstructing the work of the committee by giving false testimony, and disobeying a resolution calling upon members of the staff to cooperate with the legislative inquiry. The latest faculty member to be suspended and others were accused of being members of the campus local of the Communist party. The charge which most concerned the committee was that the faculty member had indulged, like many others, in spreading Communist propaganda in the classrooms.

Many of the teachers have denied being Communists, but there has been an abundance of evidence to show that a Communist atmosphere pervaded many of the classes where government and social doctrines were being taught. And that Communism has been a favorite form of government among several city college professors has been brought out by the committee. The timeworn "where there is smoke there is fire" can generally be applied to "ism" activity in the American classroom. Some of it is

harmless and some of it the students can easily brush aside themselves. But great harm has been done in recent years by professors with definite "ism" convictions, with definite ideas of indoctrinating the students with their favorite government's form of propaganda. The prompt cleansing of New York classrooms sets a fine example for other school boards throughout the nation.

All Sorts

M.S.A. WELFARE WORK STORIES

Every Center has a station car of the sedan type, plainly marked on both sides "Army-Navy Masonic Service Center" with the name of the Center. During the maneuver period in the south a sergeant, who is a Craftsman, with two brethren asked a field agent about transportation. He had to get back before reveille because his unit was moving. No transportation was available except one taxi-cab, the owner of which would make the trip for \$6.00!! Our field agent used the station car to take the brethren home in time without cost.

The field agent at Rolla, Missouri, one morning saw a soldier ill on the street. A member of DeMolay, son of a California Mason, he had a sick furlough, but had to wait until evening for his train. The field agent took him to the Center, provided food and rest, then took him to the train where he was turned over to a Craftsman.

A Mason in the Middle West heard that his son was in difficulty in an army post. He asked for assistance. The soldier had an exceptionally bad record, but the serious charges which had been suggested to his father had not been filed. An attempt is being made to rehabilitate the young soldier.

During maneuvers in South Carolina two trucks, one loaded with gasoline, collided, burned one soldier to death and

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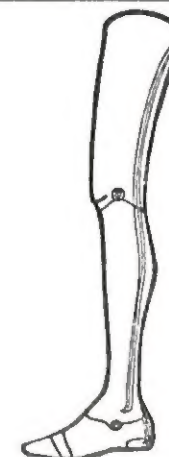
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badly injured others. The boy who was burned to death was a member of the DeMolay in Providence, Rhode Island; the other injured were Providence soldiers. The field agent at Columbia visited the soldiers in the hospital, found that one was a Mason, one was the son of a Mason, two were Irishmen.

He gave them comfort, read letters, wrote replies for those who couldn't write, did whatever was necessary. He received a letter from the mother of one Irishman saying she was praying for the Center.

An attempt was made to place the blame on one of the injured men, a sergeant, son of a Mason of Rhode Island. The field agent investigated with the assistance of the grand secretary of South Carolina; the blame was *not* placed on the sergeant, who was released, cured, and restored to duty with no charges hanging over him. This was done through official channels without interfering with military discipline.

A 1st Sergeant of the regular army wore a Masonic ring. His battalion commander said he did not like soldiers who wore that particular fraternal ring. The soldier appealed to the director of welfare for assistance. Upon investigation the director of welfare was able to call the Commanding General, an old friend and

a Mason, tell him the story, and ask for assistance. The sergeant was finally transferred.

A New York Mason, a private, had a ruptured appendix and a severe attack of peritonitis. He was taken to the station hospital and operated on immediately. Field agent in the Masonic Center was notified; investigated, and with the cooperation of the chaplain and medical officers, notified the man's family and home lodge. Two of his blood brothers then visited him, were there during the second operation. According to the medical officers, the constant visits and attentions given by field agent assisted materially in his final recovery. Discharged from the military service, on his return home he wrote a letter of appreciation.

INCREASED RESPONSIBILITY
URGED FOR
NATION'S LABOR UNIONS

The basic creed of American labor—an equitable share in the wealth produced and the right to be heard in the councils of industry—has become well established in this country. During the past decade great strides were made in extending these principles in American industry—by emphasizing the human element, collective bargaining, by the employee's own choice of his representatives. Fair labor standards, employment exchanges and improved facilities for mediation of labor disputes are now in general effect. Included in the betterment of labor conditions are also social security, modern housing in defense areas, and work projects to provide employment and improve labor standards.

Growing out of these achievements of organized labor, marked by great power and influence in American political life, are also labor's increased responsibility to industry, to society, and to its individual members. To industry and society, it has the responsibility at all times, and more particularly during a national emergency, to guard against unwarranted strikes. To an individual worker, organized labor has the responsibility of protecting him against racketeering and other abuses arising from irresponsible leadership.

There is no question that labor union initiation fees, dues, fines, assessments and other sources of income reach an enormous total each year. It is estimated that from two-thirds to three-fourths of it is never audited. Naturally it is an enticing field for racketeers. The set-up of many labor unions is such that officials are neither responsible to the Government nor the membership for an unbiased accounting from an outside source of most of the union funds.

One solution to the problem is contained in an article by Robert S. Binkerd in the October, 1941, issue of the *Atlan-*

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tic Monthly. After going over a long list of alleged abuses by irresponsible labor leaders, he suggests that a number of legal remedies be set up by Congress and the various state legislatures.

He urges government control of annual union elections and by-laws; the protection of members in elections by secret ballots and laws making it a felony to stuff a ballot box at a strike vote or union election; that all union statements be verified under oath, with punishment for willful misrepresentation, and that they be subject to an outside, independent audit; provisions making union officials fairly apportion employment among all members, and the outlawing of force, intimidation or misrepresentation.

He also suggests that all labor unions be required to file with the National Labor Relations Board, at least annually, the following data: place of business, names and addresses of officers with their terms of office and pay; the union's initiation fees, scale of dues, fines, assessments and annual financial statements; copies of union constitutions and by-laws, with other information necessary to insure an honest and decent relationship between its own membership, the press, the employer, the general public and the Government.

All of this is just another way of saying organized labor should be made legally responsible for its activity and as accountable for irresponsible management as corporations and political parties.

THE BATTLE OF PRODUCTION

American industry has been assigned the greatest production job in the world's history. It is being called upon to match, within a comparatively short period, the building of war equipment that took Germany eight years and involved an expenditure estimated at 100 billion dollars. This amount is about four times as much as the total savings deposits in this country, is the equivalent of 25% of our wealth, and represents \$3,000 per family. In terms of human energy, it equals the productive effort of all the people in this country for seventeen months, based upon national output for last year.

The facts are that our potential aggressors not only have several years running start in building up a gigantic war machine but have control over all of the military supplies and munition plants of the fifteen conquered countries. More-

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over, Germany is spending from 60% to 72% of her national income on armaments, or the equivalent of from \$300 to \$363 per capita, as against \$77 per capita in this country.

Such a task calls for the abandonment of "business as usual" and a rapid shift from peacetime to war economy. The repercussion of such a program will be far-reaching and it is essential that we realistically face the problems pressing upon us. The sooner these factors are taken into account in the planning for future operations, the more able we shall be to make the necessary adjustments.

The defense program has the right of way. Already 44 billion dollars have been appropriated or authorized. But to appropriate funds is only the first stage. Money must be converted into ships, tanks, planes, guns and other military equipment. To accomplish this, there must be diversion of men and materials from non-essential lines to defense projects. Already the automobile industry has agreed to a 20% cut in production schedules of the 1942 models but a much larger curtailment is now expected. The government is empowered to commandeer machine tools, allocate or deny materials, finance, lease or operate plants, fix maximum prices and the like. Drastic changes are ahead for plants engaged primarily in the production of peace-time products. According to a recent study conducted by the National Industrial Conference Board, it was found that one fourth of the manufacturing firms surveyed will be compelled to curtail non-defense production because of priority rulings and shortages of raw materials.

To meet the stupendous tasks before us, industry must operate at the highest level of efficiency. The real test of our

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preparedness is the ability to turn out quickly and in large quantities the necessary military equipment and, at the same time, to provide the absolutely essential goods and services for our people. To do this adequately, industry must be geared to a war-time basis. Red tape must be cut and the shackles removed from business. Machines should operate on a twenty-four hour basis. The more we can utilize existing plants and equipment without resorting to expansion, the more we shall expedite our defense efforts and the sounder our industrial foundation will be for future development. The job before us calls for the mobilization and co-ordination of man-power, machines and material in the shortest period of time. We cannot now pursue a leisurely course but must come to grips with reality and make up for the running start in military preparedness enjoyed by the Axis powers.

The present conflict is essentially a battle of machines. Defense Commissioner Knudsen's formula for the defeat of the Axis powers is, "tank for tank, plane for plane." Fortunately the United States is without peer as a producer. In good times our industrial production nearly equals that of all the other countries combined while our resources, skilled labor, management and mass production technique are unsurpassed. Our outstanding research facilities are rapidly expanding and are performing virtual miracles in devising substitutes for strategic materials and in discovering new processes and methods. According to the National Research Council, the number of persons employed in research work has increased seven-fold since the close of the last war, while the amount spent for research purposes aggregates \$300,000,000. By utilizing all of our facilities and developing to the utmost our productive power, our position would become impregnable.

To accomplish this objective in the time at our disposal will call for the full co-operation of all toward the revitalization of our economic system and the preservation of the principles of free enterprise, for the bitter and perhaps long struggle that lies ahead will be a challenge to all the ingenuity and energy at our command.—N. E. Letter.

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